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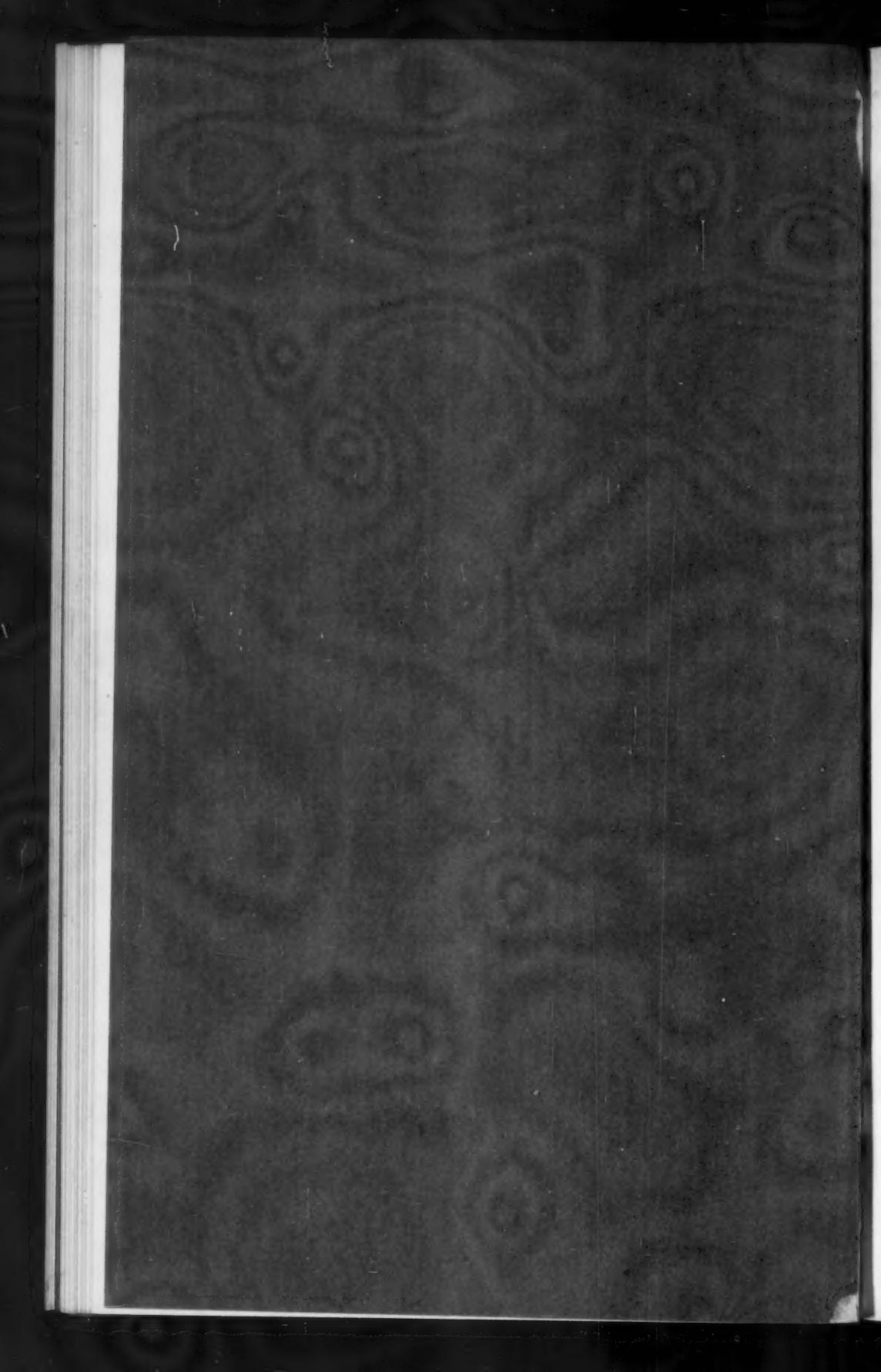
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SOCIOLOGY: ITS CRITICS AND ITS FRUITS

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SCARCELY any event in the history of learning is more dramatic or more enlightening than the struggle of sociology for recognition as a science and especially for its acceptance as an academic discipline worthy of full rank and privilege. Yet the event is not unique. It is but the latest—perhaps the most remarkable—example of a contest which many a new—many an upstart or plebeian—science has had in order to win a place beside the older disciplines. In its rise did not even astronomy leave martyrs by the way? This “jealousy of science” is a very curious phenomenon; but it is perhaps not hard to explain. Is it not due at once to the pride and to the conservatism of learning? Like the ancient *trivium* and *quadrivium*, it is perhaps natural that the orthodox or time-sanctioned studies should become a privileged oligarchy, assuming that they have explained all the phenomena of the cosmos worthy or capable of scientific treatment; and that their votaries should feel it their duty to challenge the credentials of any new claimant of scientific honors.

How rich and varied is the program of studies which the college or university now displays compared with the

meager list of a few decades ago! What an amazing transformation has taken place within my own years of college study and teaching! Biology, for instance, was long excluded from full academic franchise. It was criticised as a study devoid of genuine disciplining or scientific value; and, besides, in some quarters biology was anathema; for did it not reek with the tainted breath of evolution and Darwinism? In the colleges of the eighteen-seventies—often in those of a much later time—modern languages were grudgingly admitted as bi-activities, if indeed any place at all could be found for them in their cramped curricula. Even the English language and English literature were denied an honorable place in the schedule of prescribed studies; for did they not lack the mysterious quality of "scientific discipline" which the "classics" were supposed to possess in a preeminent degree? Occasionally, to still the rising clamor of rude philistines for something more recent and more useful than that provided by the conventional programs, a sop was tossed to the crowd in the form of a "side-line" of subjects consisting usually of a melanges of English literature, modern science, and French or German, seasoned perchance with a "pinch" of history; but the half-ashamed graduate was not decorated with the proud title of "bachelor of arts." He had to content himself with some such humble degree as "bachelor of philosophy"; although that label might imply as little of philosophy as the more aristocratic badge implied of art.

I. HOSTILE CRITICISM OF SOCIAL STUDIES

However, it is the case of the social sciences which at this time chiefly challenges our attention. In America it is scarcely four decades since the oldest of these subjects won a really important place in college education. First

history, then economics, and then political science, each reluctantly, was admitted to full academic franchise; but each had to run the gauntlet of hostile criticism. Each was challenged to validate its scientific quality and to demonstrate its relative fitness to be accredited as an educative discipline. In fact, with very few exceptions, it was not until about 1885 that separate chairs of history began to appear. "It is all very well," sadly conceded my colleague, a professor of Greek in those days, "that students should *read* some history; but is it quite right to induce them to spend so great a share of their precious time on an easy culture subject to the neglect of the really scientific disciplines?" Surely you recognize the tone! The portentous hegira had already begun!

Greater trouble was at hand. The differentiation of the social sciences was not yet complete. A still more audacious claimant for scientific recognition now sought admission to the temple of learning. For the study, which Auguste Comte placed at the head of his "hierarchy" of the sciences and which in 1839 he named "sociology," had for its function the boldest, the hardest task which the human mind had thus far conceived: the exploration and explanation of social life as a whole. General and persistent has been the militant reaction of conservatism. The attempt of the sociologist to reveal law and cause; to disclose orderly process in the molding of personality and group-behavior in their mutual inter-relations; to demonstrate the reality of the social control of phenomena, of institutions, commonly regarded as beyond the limits of human power: such hardihood, it is not surprising, has evoked wide-spread criticism, sometimes calm and helpful, often violent, and occasionally lapsing into ridicule, even among disciples of the sister social sciences. Here there is not time for a history of this late campaign in the "warfare of science"; and, doubtless, a few typical examples of

the mode of attack may suffice.

Significant for the healthful reaction which it provoked was the violent assault upon sociology and sociologists made by Professor Henry James Ford, of Princeton, in 1909. In an article in the *New York Nation*, entitled "The Pretensions of Sociology," republished in the *American Journal of Sociology*, this critic, after reproaching sociologists for nourishing theories of trial marriage, free love, and other extreme doctrines, exclaims:

"We have here an instance of what is a striking characteristic of sociology. It gives a hospitable reception to notions examined, described, and rejected by established science. After a hard struggle political science has got rid of noxious follies generated by French ideology in the eighteenth century. They now appear as doctrines propounded by sociology. And so, likewise in other branches of science, sociology appears as an interloper, proclaiming that the work must all be done over again, and so it starts to rake the refuse heap. It is a whimsical situation. Sociology admits that it has really no scientific credentials, and yet it claims sovereign authority in the field of science."

The vicious temper and vast ignorance displayed in this diatribe were promptly rebuked by various scholars, particularly by Dr. Small who gratefully admits that "Professor Henry James Ford of Princeton has lately done sociologists the notable service of advertising to the world how ingeniously sociology may be misinterpreted"; though "by no means the first instance of strange sayings coming out of Princeton on this subject."

This incident tended to clear the air. Thereafter, until recently, criticism has tended to be more intelligent and more helpful, though it has by no means ceased. The attitude of the economists has always been of special interest; for have not the fields of sociology and economics

overlapping borders; and does not the situation call for close and sympathetic team-work rather than for opposition? "Ten years ago," wrote Dr. Small in 1905, "it was assumed that there was peculiar rivalry between sociology and economics. Today the sociologist or economist who should betray belief that the two disciplines are really antagonistic would be classed as a survival. The relation between sociology and economics is not competitive but complementary, and the fact is now taken for granted by scholars in both fields, with exceptions as rare as they are unfortunate."

Yet the "unfortunate" exceptions have survived. Long after Professor Small's declaration, a distinguished Boston economist, piqued by the sight of throngs that listened to the papers at one of the meetings of the American Sociological Society, exclaimed, "We economists cannot hope to compete with vaudeville shows!" Sometimes sociology suffers for the heinous sin of being too interesting! Another smart quip is dying hard. A few months ago, at the dedication of a social science building, a well-known economist, president of a great state university, described sociology as a would-be science teaching "what everybody knows in terms which nobody understands." The gibe is not original; but it has value for the sociologist as an excellent example of suggestion-imitation. Besides, the taunt reveals the quite common ignorance and conceit of conservatism regarding the value of new concepts and the struggle to express them in suitable terms. In fact, has not sociology vastly enriched the vocabulary of modern thought? Without the words—the concept-names—which it has invented and made the circulating medium of intermental communication, it would be hard, if not impossible, to carry on the effective discussion of the most important problems of social life.

Truly the off-hand criticism or even scornful repudia-

tion by a specialist in one field of the thought of a specialist in another field would sometimes be amusing were it not pathetic. Lawyers, for instance, who have slight acquaintance with sociology, theoretical or applied, are often cock-sure antagonists. A great jurist may accept the teachings of one group of sociologists while, from imperfect knowledge, he ridicules the teachings of another group of equal or higher authority. Thus recently Sir Paul Vinogradoff, Professor of Jurisprudence in the University of Oxford, while not denying the value of sociology, appears still to be too much under the sway of Spencer and the "organicists." In truth," he declares, "apart from the well-known achievements of the great pioneers of the study—A. Comte as to the classification of the sciences and Herbert Spencer as to the application of the principles of physical evolution to social life—the best contributions to general sociology have been attained by applying purposely one-sided theories to the investigation of society."

To perceive no real advance in general sociology since Comte and Spencer is indeed surprising. Is not the following dictum a bit provincial?

"The more or less paradoxical fancies of Lester Ward provide perhaps more interesting reading, but the thought which suggests itself forcibly in the perusal of this writer's volume is that his excursions into all the sciences are the very reverse of careful scientific inquiry: why should such random disquisitions pretend to be contributions to a new science?"

Yet, making all due allowance for alleged faulty psychology and for alleged unsound theory of social forces, it is agreed by the majority of scholars competent to pass judgment that Ward's great achievement is the release of sociology from Spencer's hampering biological method of treatment and the revelation of it as essentially a psychological study. Hence, more than to any other one writer,

credit must be given to Ward for the present marvelous development of sociological thought and its resulting practical applications. He clarified the mental atmosphere which Spencer and the "organicists" had befogged, and disclosed the real contrast between physical and social evolution.

Verily little knowledge has proved a dangerous thing on the part of the critics of social science!

II. SOME OF THE FRUITS OF SOCIOLOGY

It is surely needless to multiply examples. Unintelligent opposition has been absolutely futile to stay the swift process of social reconstruction which chiefly the sociologists have inspired. Humanity has gained a new point of view. Society has become self-conscious. It has found itself. It is perceived that social habits, beliefs, institutions, conditions, have been made by men and therefore may be changed by men for good or for ill. Humanity is discovering how very much the control of its destiny rests in its own hands. The social conscience has been quickened; and therefore it is not quite so easy to shift responsibility for social evils, for social sinning, to the shoulders of the Almighty. Now this release of the human mind from the paralyzing sway of the ancient fatalism is due largely to sociological teaching; and already how vast and varied are the results! Especially during the last three decades organized efforts for human betterment have appeared in almost every phase of social life; and these efforts are in reality forms of applied sociology even in cases, such as economic or political reforms, for which it does not always occur to the "man on the street" to give credit to the sociologist. Indeed the new social intelligence is pervasive. Tasks are undertaken as a matter of course which a few years ago would have seemed futile or almost impiously

daring. A vast and swiftly growing literature records the achievements of sociological theory and research in many fields. Marriage and the family, with their many related problems, have been revealed as social institutions to be handled as freely as other social products according to human needs. An intelligent public interest in the welfare of mother and child has been aroused. Various safeguards for maternity are being provided; and the mother's pension enables the poor widow to keep her family together. Many effective child-saving institutions have arisen. A ban has been placed upon child labor. The delinquent child is cared for in the juvenile court and the detention home. Elementary education is secured for the child by compulsory laws. The causes of infant mortality are being exposed; and through the beneficent alliance of sociology, wise sanitation, and socialized medicine the span of the human generation has been more than doubled in the western world, chiefly through the saving of babies from needless death. Most significant victory of all in the campaign for child welfare, an efficient Federal Children's Bureau has been established; and its many-sided efforts are starting a veritable revolution throughout the land in methods of child nurture and preservation. A successful warfare is being waged on the "great white plague"; while the age-long superstition that vice should be segregated has been exposed; and the "social evil" is being abated. Through organized efforts the unborn child and the innocent wife and mother are beginning to be protected from the deadly taint of venereal disease. The danger and injustice of the dual standard of sexual ethics are being realized. Slowly eugenic marriage laws, for the safeguarding of the family, are appearing on the statute book. The economic needs of the household are being promoted through the minimum wage and social insurance. Even more helpful in advancing the material welfare of the

family are the myriad schools and departments of household science which throughout this land and elsewhere have recently sprung up as if by magic. Through the persistent and courageous efforts of social workers, nationwide equal suffrage has been secured: and is not this in effect an immense stride in the process of socializing both men and women; in preparing them for team-work in the world's business? Not less dramatic through the same forces is the fall of "king alcohol"; for the banishment of the saloon and the destruction of the liquor traffic in our country is doing more than is any other influence to lessen poverty, misery, and crime. In the treatment of criminals the age of social vengeance is giving way to the age of social justice; for has not the sociologist demonstrated that the causes of crime are chiefly bad social conditions and that the true function of punishment is remedial—rehabilitation of the offender?

Especially significant are the three great modern processes of socialization, each of which, clarified by a vigorous literature, seems likely, judging from the good results already obtained, greatly to advance human welfare:

1. Through the "socialization of education" our schools and colleges, freed in part from the hindering fetters of the "classical" and other superstitions, are beginning in new and more enlightened ways to minister to the real needs of men. But the process must be carried further. The socialization of education must include the teacher. From the grades to the university public welfare demands that the teacher should be set free and become a living force in social progress. At present in the United States "we denature our teachers and wonder why teaching is so bad. It is not the lack of equipment, it is not a lack of talent; the reason teaching is lacking in inspiration in this country, the reason why our schools are lacking in interest to the teacher and the pupil, is the position in which we

have placed the teacher and the denial of any right to opinions or to action on any subject of vital or commanding interest to the community."¹

2. The rising call for the "socialization of religion and the church," which is winning encouraging response, may eventually, let us hope, effect a new Reformation in these fields. Aroused to its ethical responsibility, the church is beginning to take a direct hand in efforts for the betterment of world conditions. The priest is joining the sociologist in the rebuke of social sinning. Today who is the pharisee? Is he not the priest who proclaims the "pure gospel" in the pulpit and prays for souls in secret, while he shuns the perils of joining in the open fight against entrenched greed and the other powerful forces of evil? In reality is there not more religion in things than in creeds? Witness the splendid report on the steel strike: the bravest, the noblest, the most "religious" act of the Christian church in a hundred years! What a pleasing prospect of advancing civilization the possibility of a thoroughly socialized religion, practiced by a thoroughly socialized church, opens to the vision of the dreamer! Who will be responsible should the dream not come true?

3. There is need, nowhere among the great nations so urgent as in the United States, that the movement for a "socialized jurisprudence" should be successful. Our antiquated judicial procedure, for instance, is a national disgrace, exciting the wonder of foreign observers like James Bryce; and the American bar must share in the process of social regeneration if it would maintain its theoretical character as an agent of justice and escape the menace of becoming a parasitical profession.

Moreover, education, the church, and the law are not the only great fields of thought which have benefited by socialization. In particular, the sister social sciences have

¹Frederick C. Howe, *Denmark a Co-operative Commonwealth*, 124-25.

been enriched. Recently the notable contributions of sociology to political science have been acutely examined in an able monograph.² Research would doubtless reveal equally striking results for economics. Economists are extending their activities more and more to the welfare side of social life; especially are they sharing with the sociologists a keen interest in the ethics of the consumption of wealth. History is being vitalized and transformed into an agency for social good. Possibly in strict theory history is concerned only with unique events in time and space. In that case its encroachment on the domain of sociology—its borrowing of the elements of comparison and social causation, the extension of its interests to hitherto much neglected social events—has been of decided advantage to the study.

Now these gains for humanity, and others which may not here be named, have in large part been won at the expense of the predatory classes. It is not strange, therefore, even in normal times, that their authors should be stigmatized; their ideals ridiculed and falsified. Nevertheless, before the world war, the workers for social reconstruction more than held their own. There was distinct progress; reform projects were gaining in popular favor; and, on the whole, the prospect for a swift advance in social welfare seemed bright indeed. But the prospect has been dimmed. Spiritually as well as materially we are now paying the price of that awful struggle. Unforeseen conditions are giving the enemies of social progress opportunities which they are not slow to seize. In more senses than one the "old guard" is grasping power. Many of the precious assets of civilization won in times of peace are put in jeopardy. American society has reached the serious moral crisis which usually follows a great war. It is

²By Harry Elmer Barnes, "Some Contributions of Sociology to Modern Political Theory," in *American Political Science Review*, XV, November, 1921, pp. 487-533.

passing through a transition phase which, let us hope, may not be long drawn out. To minimize its inevitable evils will require wise and courageous leadership. The challenge to the enlightened conscience is imperative. The true sociologist must gird up his loins and unflinchingly bend to his task. For are not some of his highest ideals at least temporarily at stake? The times are calling loudly for the social puritan.¹

¹In the next number of the *Journal of Applied Sociology*, Dr. Howard will discuss "A Call for the Social Puritan."

POVERTY AND CHILD WORK

By WALTER G. BEACH

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THE WAR and its settlement, on the one hand, and the succeeding reaction toward individual profit and pleasure, on the other, make it easy for us to become forgetful of some of the most valuable results of many years of effort and struggle. There are not wanting indications that society has become somewhat indifferent to the existence of child labor, though the social danger is as real as it ever was. And because there is still in many minds some confusion over certain aspects of the problem, there is reason to draw attention again to the social responsibility which the situation involves.

The industrial system does not call for skill alone; it also clears a path for the unskilled. Specialization, while sometimes meaning a definite kind of training, taking time to acquire, often involves the breaking up of occupations into simple operations for which neither training nor skill is needed. The result is to open forms of industry to children and to youth without apprenticeship, as well as to adults who have no skill. And the great increase in volume of such unskilled workers makes the wages low and the conditions surrounding work more careless and less human. America even more than Europe has been flooded with a vast oversupply of cheap labor without skill whose work is the result of an extraordinary subdivision and simplification of industrial processes through the use of machinery. The occupational distribution of labor is bad, and the consequence is seen in inadequate wages, in an increasing insecurity of employment, and in the pathetic

stream of child workers.

The cheapest thing in the world is a child; and yet the ends of life are realized only through the upbuilding of childhood. Coming with the factory system, as machinery has divided work into specialized and minute forms, each detached from its neighbor, the growth of child labor with the growth of the opportunities for it has at last claimed the attention of mankind. By direct legislation some of the worst conditions have been met, but still in the United States we have a large number—perhaps two million—of our children under fifteen years of age earning their living day by day.

Together with this recognized fact we have become conscious, as industries have forsaken the home and have gathered in factories, that the home does not train children as workers, and therefore the school must be counted upon to do this work. Hence the demand that the school should prepare for industry. But over against this vocational demand upon the school is the fact that children are not in the school, but in large numbers are at work in the industries at the age when the school should claim them. The possibilities of progress are wrapped up in the holding of growing childhood under the influences of the better factors of civilization for longer and longer periods as these factors become more complex and varied. It is this which, as Fiske pointed out, constitutes the meaning of the prolonged infancy of children as compared with the lower animals, though we recognize that children must in time enter the world of work. Children need the school to mediate and direct their experiences in relation to the social heritage of the race; they need the school also as the means of directly and healthfully relating them to the world of work. But something seems to stand in the way of the school performing this task. In part it is the failure of the school to see its real social function; but in even greater part it is

the vast background of poverty which dominates the lives of men. This it is which stands out as after all the most vital fact in the relation of childhood and youth to the problem of labor; and this must be faced as we ask the question, is it possible to keep children under the better social influences of the school, while at the same time they are being prepared for their later work life?

Two doors are open to childhood; one is a wage of a few dollars a week; the other is the life of the school. Unfortunately the school life is none too successful a competitor with the small weekly earnings. The problem evidently points in two directions; on the one hand it is a question of economic conditions; on the other it is a question of education. The heart of the problem from the educational side is the fact of the "blind alley" occupations, that is, the over-specialized and unmeaning pieces of work which have followed the increasing use of machinery. The heart of the problem viewed from the side of industry is the inadequacy of the family wage, that is, the reality of poverty. The plain fact to be recognized is that the members of a family other than its head must work in order to live, since they are on the subsistence margin; and following closely upon it, is the further consideration that if this forces the young members of the family into industry, they enter specialized, unskilled, poorly paid jobs, leading to no other work of a better sort. Whether they enter industry from the fifth grade or the eighth grade or the tenth grade, they receive about the same wage; and no kind of school training can change this fact, since the jobs require neither training nor great strength nor maturity of judgment. In reporting her study of girls at work in Wilkesbarre, Pennsylvania, Miss Atherton says, "The astonishing thing about the wage-scale is that it varies scarcely at all in proportion to the grade at which the girl left school."

The Survey of the New York Educational Commission reaches the conclusion that possibly five per cent of children under sixteen enter occupations which have some future. What then can we look forward to for the remaining ninety-five per cent of those who, at too early an age, enter industry through the doorway of the hope-destroying unskilled life. To educate children for industrial vocations is wise if you have work for them in and through which they may develop. But to fit them into jobs which lead nowhere and which are so routine and mechanical as to fail entirely to arouse and hold the interest is the worst folly, and for children in the grades not much more than this is possible. The best the school can do in this dilemma is to try to hold the youth in school till sixteen, and if possible, eighteen years of age, and thus to guide as many as possible away from these unskilled, monotonous pieces of work. Certainly it ought not to direct children to low-grade types of work that neither need nor ask for training, but should rather be warned against as a source of human destruction.¹

Meanwhile perhaps the most important work in the field of industrial education which the school can do is with the public rather than with the boy or girl. It is time that the adult world fully realized that children who begin work as so-called apprentices, ordinarily are not apprentices, because apprenticeship is dead. And it is dead because the organization of industry today has largely eliminated gradations of work. Instead of the stairway or ladder which every lad used to be encouraged to climb, with the hope of landing at the top, today we have the closed compartment system, no piece of work serving as a preparation for another. And the greater the quantity of cheap labor, the more complete and minute is this specialized compartment organization of industry. Cheap

¹This is the basis for the present law in California.

immigrant labor makes it; cheap woman labor extends it; and child labor intensifies it. What the school as well as every other educational agency ought to do is to insist that the system itself is wrong, is destructive, and involves the very overthrow of the educational value of work in relation to life. It is the sacrifice of life to machinery. What business has the school so to guide children as to perpetuate the system? Instead of the effort to fit children for such work, the great need is to make the industrial life fit for either children or their parents.

And so again we are forced back to the other phase of the problem. Here is the family with the wage of its male head less than sufficient to keep the family above the poverty line; and here are children in the family who may quickly earn a few dollars a week,—perhaps a third as much as the father can earn. The Massachusetts Bureau of the Statistics of Labor for 1912 reported that nearly five thousand children were engaged in manual work in that State (four hundred being under fourteen years of age); that 397 families show that the fathers did not earn enough to support their families, and that they were forced to depend upon their children for from one-fourth to one-sixth of the total family wage. Three-fifths of the wage-earners of the State earned less than \$7.50 per week. Similar facts were brought to light in the investigations of the Federal Immigration Commission, the New York Factory Investigation Commission, and other similar careful studies.

Thus it is not only a temptation by which the family is overcome, if the child is taken from the school to enter such a job; it is an imperious necessity. "The destruction of the poor is their poverty"; and the problems of child labor and child education are not isolated questions to be solved by a shift in the school system. The handicaps upon opportunity are so commonly poverty-bred that it

may almost be said that the effort to provide opportunity must always end in being an effort to remove poverty. Vice is largely poverty; crime is largely poverty; drunkenness is poverty; sickness is poverty; ignorance is poverty. The great opportunity is therefore economic, except as we modify this statement by the recognition that education is a means of changing economic life, and so of extending opportunity. And yet here is society ordering and enforcing an educational standard upon its youth which involves a delay to their entrance into the economic life and entails an immediate burden upon the income of the family. If this standard is to function it evidently is a problem which society itself must face. The standard can have significance and reality only if it be economically possible, which is only to say in other words that the economic order of society must serve its social order as expressed in its standards. The school may well explain the social need of the standard, but society has in no way met and solved the problem by compelling school attendance and ordering the school to educate its youth.

As children are seen drifting into industry, and the problem of child labor with its degenerating consequences grows before our eyes as opportunity is denied, it becomes necessary, therefore, to remember the all-pervading influence of poverty, and to recognize its relation to this problem. Usually it is poverty which, directly or indirectly, drives children to work; and this may be asserted in the face of published statistics which seem to show that children leave the school largely for other reasons. For the "other reasons" are in the main, at least indirectly, poverty reasons. They are commonly based upon the fact that no mere rearrangement of the educational activities of the school for individual children, can, by itself, change the work system of the world into which they must fit. They arise from a recognition of the fact that it is as

easy to earn three dollars a week at the end of the fifth as the eighth grade. They are the lure of the prizes and pleasures with which poverty is dazzled as it passes them in the street. They are the numbered outcry of the restless longing of eager youth against the barrenness and grinding monotony of the poverty life. And too often they are the cry of the need which must disregard the future because it must face the bitter present; or they are an expression of the poverty-made ignorance which can see no farther than today and so can not realize the problem of tomorrow. To be poor is to be without—outside—the wealth of comforts, of pleasures, of associations, of satisfactions, which, to the young especially, while not everything, make up so much of the values of the ordinary struggle of life. And so when children dropping from school, say that they do not really need to go to work, too often the background of family poverty is the true if not appreciated reason for their act.

It is time that we recognize that the school ought to keep children under preparation for skilled work and the larger life till eighteen years of age; and incidentally this might somewhat decrease the supply of poorly paid labor and so increase wages. It may be added that the most immediately hopeful educational experiment for this purpose of socially directing the life of youth for so long a period, is the cooperative school which brings the industrial world and the school together in the attempt to relate young people to the processes of industry while surrounding them with the atmosphere of education. Under present conditions, with the weakening of the family as a child-protective agency, it is entirely unsafe to submit the child to a wage-contract system organized by individualist employers for their own profit. The supply of children is too great, their helplessness too apparent; and the result is their hopeless exploitation and destruction under the

pretense of their apprenticeship as learners. But if, while they are studying the processes of industry in a real way, the school may become the foster-parent, it may furnish that protection which will make possible a real apprenticeship, so that to this abused word may be restored something of the idea of guardianship during the period of preparation for the industrial life. We have gone but a little way in working out this problem.

But at the same moment that we make this statement, we ought to recognize that this cannot be successfully accomplished in the face of the inadequate and insecure wages which control the lives of so large a proportion of American families. For all the factors of sickness, accident, unemployment, old age, desertion, widowhood, and ignorance which figure so monotonously in the statement of poverty, are but evidences of the utter incapacity of the poorer wage-earner so to adapt his life to industry as to give his children a larger and more valued opportunity.

Thus poverty is seen to be fundamental in the child labor problem. To meet child labor by educational plans alone must inevitably fail, since to abolish effectually such labor conditions society must not only be willing to permit the school to hold youth under its instruction to the age of eighteen years, while it makes possible a larger understanding of the work of the world; it must also expect that the "blind alley" types of work shall be performed in the main by the aged or by machinery; and especially must it face the problem of the maintenance of a minimum and living wage as necessary to the abolition of the worst poverty. Thus and thus only can our society and our age bring something of the glory and beauty of the larger opportunity to the lives of working children.

THE BIOLOGIST IN RELATION TO THE PROBLEM OF EUGENICS

By ALBERT B. ULREY

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THE OUTSTANDING contribution of the biologist to eugenics will always be his research which ultimately gives a better understanding of man in his biological aspects. To know man biologically requires some knowledge of his social character also. Hence there will be no sharp line separating the field of the biologist and that of the sociologist. Indeed they should be mutually helpful, the one to the other. At present time there is much of promise in the attitude of the sociologist trained in the modern view of approach to the problem of race improvement. It is equally true that the modern biologist is giving more adequate consideration to the social factor in human evolution.

Recent genetic studies have greatly stimulated biological research in directions lending some hope to the eugenist. The early studies of Mendelism have now been supplemented by investigation which shows the problem is by no means as simple as it seemed. However this investigation now included in Mendelism has given a far better outlook on genetic problems than we had prior to 1900. In their relations to eugenics these studies have served to guide more efficiently research concerning the inheritance of human traits than was formerly possible. It was under the stimulus of Mendelism that we learned the value of pedigree studies and the unit character method of attack, both vital factors in research in eugenics as well as general biology. This is true whatever modifications one may

subsequently make of our present view concerning factors and unit characters.

In the field of research on internal secretions of the endocrine glands we have a line of investigations which is now receiving much attention. The present progress in these studies indicates that we may expect that important light will be thrown on numerous obscure problems of biology. None of these is of more interest than the study of the relation of these secretions to physical characteristics of man, to his development to maturity, even to his intelligence and emotional life. These "hormones" are now known to have a vital relation to man's characteristics both physical and mental. Any study of the fundamental nature of man will require a consideration of these extraordinary substances which seem to be specific for him and others of his family.

Another biological advance of fundamental importance to race betterment is the evolutionary viewpoint which now obtains in all biological circles and is fast penetrating the non-biological mind. While many of these factors of the evolution of living things are still little understood it is vital to the success of eugenics as it is to general biology that this evolutionary viewpoint be observed. Only the student of the human race who sees it in this larger outlook can hope to gain an adequate understanding of its multifarious problems or serve best to direct its improvement.

Leaving aside theoretical considerations relating to the eugenics movement, I wish now to suggest three modes of procedure which seem important in the improvement of the human race, particularly that part of it in the United States.

There is needed a more comprehensive and a more accurate study of human traits, both physical and mental. Probably the general laws of inheritance in plants and

animals are those found in man. It still remains true that we need many pedigree studies of families to verify this belief or modify it. The fact that we are unable to control human matings at will as we do in experimentation on other animals is no warrant for our failing to study the mating found everywhere about us. Every family pedigree is as valid a study of heredity in some of its phases as is found in breeding fruit flies.

The student of human heredity needs to know as thoroughly as possible the hereditary nature of the matings in order to know the probable genetic composition of the germ cells. To this end the family history must be traced not only relating to the mating pair but as well to their parents, uncles, aunts, and their children. The work of making records of these human experiments has not been done on a scale commensurate with its importance.

In this country only one comprehensive attempt has been made to collect and analyze data concerning human inheritance. There is the Eugenics Record Office at Cold Spring Harbor directed by Dr. C. B. Davenport. This institution founded in 1910 has now on file about 4000 records of family traits; these are of "varying" degrees of excellence. These records were made chiefly by those interested in eugenic problems. While they are of great value they leave unrecorded the traits of the masses who care not for race improvement. It is apparent that we shall never make much progress in improving the human race biologically without a much more adequate study of human genetics. We may need to use in peace time the agency used in war to determine the physical and mental traits of our people, namely, some department of the federal government.

A second consideration necessary for race improvement relates to what I may call the unrealized potentialities of men. It is a common observation that individuals rarely

if ever fully use the talents they possess.

In his effort to improve the race biologically the eugenist may underestimate the importance of bringing to realization the latent traits of the individual. In our educational procedure we have given little attention to providing special facilities for training the superior student. We have rightly provided special rooms and teachers for the backward child. We are now coming to a just realization of the handicaps of physical defects which can be remedies. But we have not yet in our educational system any adequate provision for the training of the student with superior ability.

We are thus failing to care for our best heritage.

Practically the entire school system whether it be the public school or college, places the emphasis on the procedure required for the average or inferior grade of students. The result is that the superior student is never challenged to do his best. Without effort he is able to make "A" grades, when judged by the low standards of the average students. I am convinced that many students with superior ability go from our schools with bad habits of study never having called forth the superior talent they possess, because of faulty methods of teaching.

The remedy I think lies in, first, applying and perfecting mental tests to determine which are the students with this innate superior ability. It will be conceded that the tests need improvement; however, the results obtained from the war tests of mental ability reassure us that with further study a fair degree of accuracy may be attained in selecting out the student with high innate endowment. Following this is needed the test of actual performance in his daily work to correct or confirm the preliminary tests. When once the status of the students is determined there should be provided every facility needed to bring forth the latent ability present. They must be segregated

and have ample facilities and a well trained teacher devoting his energies to meeting the needs of this one class of students. The drag of mediocre standards set for superior students entails an enormous waste and must influence profoundly our civilization. I think that when the public once realizes the handicap placed on the teacher who attempts to instruct in one group, students of inferior, average, and superior innate ability it will demand a change in procedure. Wastage of the talent of the superior class of our youth seems like criminal neglect. What profit shall it be if we provide means for improving the germ plasm of the race and fail to bring to fruition the heritage we have?

Among scientific workers there is much of promise in the recent widespread interest in research. This interest with its increased demand for workers as well as augmented facilities will afford a field of action for the superior research student which will challenge his best efforts. This research spirit will be a potent factor in scientific achievement both as a contribution to our knowledge and a suitable field for training one group of those having superior talent.

In the United States probably the most immediate prospect of improving the human race, biologically as well as socially, is found in selecting the character of the immigrant we admit to our country. The urgency of a right solution of this problem is seen in the large admixture of foreign races in our population. Almost every race and culture and tongue on earth is represented and it is reported that millions of these foreign peoples are now waiting an opportunity to come to our shores.

Our practice regarding the kind of immigrant we admitted in the past has been extremely faulty. The first restrictions barred only convicts (for other than political offenses), lunatics, idiots, and persons with loathsome

diseases. Later on prostitutes and those engaged in the white slave traffic were added to the list. There is now no considerable objection to these restrictions.

Later the "literacy test" was added against strong opposition and provision was made for a much more rigid examination of immigrants for insanity and mental defects. The difficulty of giving these tests adequately to the hordes seeking admission was very great. It is said that the examinations at Ellis Island were made at the rate of five hundred a day. It is perfectly obvious that tests for mental defects, for criminal and anti-social tendencies could not be made at such a rate with the available force trained for this work. It is well known that large numbers of persons with low innate intelligence are admitted each year and this group now constitutes a great menace both for the present and the future.

In the United States the army tests revealed an alarming deficiency not only physically but as well regarding our low level of average intelligence. If the drafted men represent the total population it will be seen that: First, nearly one-half (forty-five million) never develop beyond the stage represented by the normal twelve-year old child. Second, only thirteen and a half per cent (thirteen and a half million of the one hundred million) ever show superior intelligence.

When we reflect that mental capacity is inherited and that education can do very little to improve this capacity we are in a position to appreciate the gravity of the situation that confronts us. For the first time in our history we have a fairly adequate conception of the low level of the average intelligence of the nation. Any procedure which tends to lower our level of intelligence becomes a supreme menace.

Our practice in regard to immigration has been based on two biological fallacies. Rather there has been a wrong

interpretation of the biological processes occurring.

In the first place we have assumed that general intelligence depended on education, and with compulsory education we were supposed to have solved all our problems. We have now discovered that education can only bring to development the qualities which are potentially present; it cannot increase, appreciably, those potentialities or capacities. Thus new emphasis has been put on innate mental capacity. It should be remembered also that there is a close correspondence between the grade of intelligence and the tendency to crime.

In order to prevent lowering the average intelligence in the United States, which is admittedly low, we should exclude at least the immigrant whose intelligence falls in the grades Inferior (with mental age, eleven) and Very Inferior (with mental age, ten). This could readily be accomplished by applying efficiently not only the usual physical tests but some such mental tests as were given during the war to the drafted men in the service.

A second error relates to the benevolent process of "assimilation" of foreign races that was assumed to occur. It is true that much efficient work can be done in the laudable process of "Americanization" of our immigrants. In educating them towards our ideals much may be done toward removing racial prejudice and cultivating friendly relations with these alien races.

When judged from the standpoint of race betterment, however, it will be seen that this process deals only with the superficial aspects of the problem. It is far removed from any process which could possibly be called "assimilation" as known in biology. In the physiological process of assimilation we digest our food, completely changing its character, and then these products are built into a new structure. The only way we could assimilate a foreign race would be to destroy their hereditary traits, their in-

stincts and cultures and out of these elements to build our own organization. If such a process were possible, we could convert them into our own life and not be converted into theirs. The facts are that in the union of any two races neither assimilates the other, there is merely a blending of the two, an amalgamation, a process vitally different from assimilation. In amalgamation one race is as potent as the other in determining the character of the offspring. The superior race it is true will bring the inferior race to a higher level but it is equally certain that the inferior race will drag the superior down. This amalgamation in the biological sense is also found true regarding foreign cultures. To maintain only the present status of intelligence, physical and social fitness in the United States we shall be compelled to practice rigidly a process of selective immigration.

Among the very numerous ways in which the biologist might join in the movement for the betterment of the race are the following:

1. The biologist will continue with accelerated momentum his search for the underlying principles of evolution and genetics on which a program of race betterment may be builded.
2. He will cooperate with the sociologist and physician in securing data relating to human genetics and compare these findings with results derived from experimental work on the higher animals.
3. He will provide the biological data needed by the educator guiding him in bringing to fuller fruition the heritage we have.
4. His studies should point the way to efficient procedure regarding immigration:
 - (1) They will show how potent the alien is in shaping what we shall be.
 - (2) They will aid in securing a rational solution of a problem of far-reaching consequence.

CONSTRUCTIVE SOCIAL WORK

By CLARENCE E. RAINWATER

Associate Professor of Sociology, University of Southern California

THE TERM social work is used today in many and often conflicting senses. It is defined both as "the adjustment of the individual to his environment" and as "an attitude of mind." It is sometimes said to embrace "social reform" and even "business when it is not conducted solely for pecuniary profit," and at other times to involve only the "salvage and repair service of social economics." Notwithstanding these wide variations in usage, however, there is a growing sense of agreement between social workers and sociologists that the term should designate the entire field of social movements and institutions consciously seeking to promote normal human life. Accordingly, case work—one of the early and common activities—is no longer the distinguishing trait of social work. Social surveys, community recreation, and many other types of mass or group activities are assigned to its field. It is in this recent and broader sense that the term is here employed.

Social work, whether used in the broad or the narrow sense, however, is of "practical" rather than of "scientific" origin. Even now, as in the beginning, the policies of social work involve largely agencies of "common sense." Few mechanisms of critical or "scientific" formulation and verification are employed. But while "practical" measures have been and are yet to a great extent necessary for obvious reasons, this fact affords no justification for the continuance of their use indefinitely. Of this truth many social workers are now aware.

Criticism of the methods of social work has given rise

to several transitions in policy and activities, one of the most important of which was that from remedial to preventative measures. This transition has frequently been indicated by the metaphor with which many social workers are doubtless familiar and by which perhaps too many are content to justify the present methods—it is better to put a fence at the edge of the precipice to *prevent* passers by from slipping over than to place an ambulance at the bottom of the ravine to *restore* those who fall. Childish faith in this generalization of "common sense" has hastened the enactment, during the past two decades, of a considerable amount of social legislation of the "ordering and forbidding type." This legislation was designed to prevent certain forms of behavior by an act of will, a vestige of monarchical government surviving in our nascent democratic age by the substitution of an abstraction—the will of the people—for the decree of the king. This policy is older than the decalogue. Its epitome is the command "Thou shalt not!" And the path of social evolution is strewn with the wreckage it has wrought.

From the standpoint of applied sociology, which seeks to formulate "scientific" mechanisms for controlling human behavior in behalf of the common welfare, the philosophy of social work has rested upon two fallacies of "common sense": First that people will develop spontaneously, as one writer has stated it, "tendencies which enable them to profit in a full and uniform way from given conditions and that therefore it is sufficient to create favorable or remove unfavorable conditions in order to give birth to or suppress given tendencies"; and second, "that men will react to the same situation in the same way irrespective of their past," that is, of their former attitudes and habits. These fallacies explain in large part the failure of much of our social work to produce the expected results. We have been busy inspecting housing,

shortening the working day, pensioning mothers, censoring amusements, and the like, while neglecting to organize social activities through participation in which the desired attitudes and values might have been developed in the minds of the individuals affected. We have been perfecting the fence at the edge of the precipice instead of reorganizing the social situation along the road. This phase of the undertaking is here designated "constructive" social work.

The distinctive contribution which constructive social work brings to the alter of humanitarian service is the provision of social activities, channels through which normal human life may flow more deeply and more widely through the utilization of imitation and suggestion in the place of ordering and forbidding compulsions. Or to change the figure, it raises up patterns of action, copies, to which both individuals and groups may respond in work or play. Constructive social work is not activity in behalf of a particular class or element of the population and certainly not merely that carried on by "persons of superior opportunities for those of inferior abilities," as a recent writer has characterized it. It is an "attitude of mind"; a community attitude, a tendency toward "socialized" behavior by all the members of society. It is the practice of democracy. It is the social awakening and organization of the sympathetic imagination. It is patriotism in peace as noble as any that was ever shown in war. It is business conducted in the spirit of social welfare and religion made an energizing force for the elevation of mankind.

Constructive social work, however, is still in the nascent stage of its development. The rate of its growth will be determined by the progress of applied sociology, and this science requires collective social research involving more extensive experimentation than has heretofore been made in the field of welfare endeavor. In carrying out this program, the position of the field worker becomes strategic.

He must be sociologist as well as a humanitarian for he comes daily into contact with much of the data to be tabulated and later classified and reduced to practical formulation and he it is again under whose eyes the testing of the hypotheses proposed by the sociologists is to be undertaken.

An instructive illustration, from a limited number of similar ones, of the achievements and nature of constructive social work may be seen in the play movement of the United States. Here the constant effort has been to create a social *milieu* for the exercise of the play attitude. Consequently many technical devices have been fashioned, tested, classified and made available to the play director. These tools serve as mechanisms for promoting wholesomeness of leisure in our present social situation. They have proved to be essential compliments to both the provision of physical facilities in which to play and the regulation of commercialized amusements. Thus constructive social work frankly challenges the *laissez faire* implication of preventive philanthropy as it sheds new light upon its time honored fallacies.

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EDITORIAL NOTES

THIS ISSUE OF THE JOURNAL is four pages larger than the preceding issue and sixteen pages larger than the journal which was promised our initial subscribers eight months ago.

PROFESSOR William Hung of Peking University, who spoke twice in February before the students of the University of Southern California, urged a furtherance of the policy whereby "the United States and China are working together to solidify the peace, not only of the peaceful Pacific, but of the entire world."

DR. RAINWATER's new book, *The Play Movement in the United States*, is commanding attention, not only as an excellent treatment of an important social development, but as a highly significant illustration of sociological method. The analysis of the play movement into stages, transitions, and trends is unique and demonstrates a scientific method that students of other societary movements may utilize to advantage.

THE NEED for such a publication as the JOURNAL OF APPLIED SOCIOLOGY has been repeatedly demonstrated in the past few weeks. If thrice the present space in the JOURNAL were available it could be used to good advantage. The best way out of the difficulty is for our friends to assume an increased initiative in giving the JOURNAL publicity and even, if they are willing, to invite subscriptions. Each subscriber to the JOURNAL is receiving three times as much as he is paying for. The subscription price covers only one item of the total cost of publishing the JOURNAL, namely, for the printing. The other two cost factors are the editorial and managerial work, and the contribution of articles, both of which tasks are performed gratuitously.

News Notes

JOHN R. MOTT, speaking in Los Angeles on February 17, referred to the three great divisive movements of the present time as being represented by the chasms between labor and capital, between races, and between nations; and urged that these tendencies be met by international and world light and faith.

THE FEBRUARY meeting of the Southern California Sociological Society, which was held in Bovard Administration Building, Los Angeles, was addressed by Miss Edythe Simpson, founder of the Los Angeles City Jail school. The speaker analyzed the causes of the anti-social conduct of the adult women who are committed to jail, indicating that their leading offenses are prostitution, the use of drugs, and forging checks.

FRANCIS H. MCLEAN, field director of the American Association for Organizing Family Social Work spent three days recently in Los Angeles as the guest of the Alliance of Social Agencies, and urged that the social agencies undertake self-surveys in order to establish standards and to clarify the relationships between agencies. He discussed some of the dangers of crass organization of "community chests," insisting that these be primarily in charge of the social agencies themselves, rather than of business representatives.

THE FIRST of a series of conferences on the "Broken Home" as it affects child welfare was held in Los Angeles on January 25, 1922. The conference was called by the Juvenile Protective Association and was led by Willis W. Clark, sociologist of the California Bureau of Juvenile Research at Whittier, California. Homes broken by death or separation and divorce were reported to be among the principal factors creating child welfare problems in Los Angeles. Among the important proposals was that social agencies should make a definite contribution to social work technique and to social welfare by scientific analysis of the factors entering into the problems with which they are dealing. It was concluded that the best way to get at the problem of broken homes is to begin with children and through education to develop in all children new attitudes regarding the social importance of the integrity of the family.

Book Notes

SOCIAL WORK. By EDWARD T. DEVINE, PH.D., formerly Professor of Social Economy in Columbia University and Director of the New York School of Social Work. Macmillan Company, 1922, pp. 352.

Elementary students of social work and beginners in field practice, as well as general readers, will welcome this volume from the pen of one of America's most distinguished teachers and administrators of social work. More advanced students however, may not always agree with the author in the emphasis upon the "salvage and repair service" traits of social work nor the restrictions imposed upon its motives and agencies, yet they will doubtless regard the book as a whole as the most comprehensive and satisfactory presentation of the subject now available. The chapter on the Standard of Living is especially stimulating. And where the author seems to state personal views rather than those upon which agreement has been reached, the treatment is such as provokes healthy discussion of the points in question. Technical terms have been largely avoided yet the principal concepts have been defined, the agencies classified, and the problems vividly stated. Teachers will welcome the book as a text although its value in that field would have been greatly increased by the inclusion of bibliographies, questions for class discussion, and an attempt to indicate the relation of the art of social work to the basic sciences upon which it relies. Possibly too much attention has been accorded to common sense views, rather than to scientific analysis although even in this respect the book is historically correct as a description of social work past and present.

C. E. R.

PEKING: A SOCIAL SURVEY. Conducted under the auspices of The Princeton University Center in China and The Peking Young Men's Christian Association. By SIDNEY D. GAMBLE, assisted by Stewart Burgess, M.A. George H. Doran Company, 1921, pp.xxiii+538.

This volume is unique in that it is the first attempt to secure accurate data on which to base a program in an Asiatic City. It is significant that the religious workers of Peking recognize that

social problems must be considered and that any program must have a solid foundation in fact. The survey covers a number of the most outstanding problems in the city. Much of the information is of a somewhat general nature which has been secured from a variety of documentary sources. Detailed studies, however, were made of the membership of a certain church and also of a definite area within the city. In presenting the results a number of graphs and photographs are used. From the technical point of view this survey cannot be compared to the surveys of The Russell Sage Foundation, but when one considers the obstacles confronted by this undertaking, the results are most commendable. It is interesting to note some of the results of this pioneer attempt. Before the completion of the field work a Community Service Group was organized which undertook several community activities, and three new districts asked to be surveyed. In addition to this, Constanti-nople and other centers are following the example. W. C. S.

THE SOCIAL PHILOSOPHY OF CARLYLE AND RUSKIN. By FREDERICK W. ROE, University of Wisconsin. Harcourt, Brace and Company, 1921, pp. vii+335.

In this unique and valuable treatise, the author succeeds in interpreting the works of two powerful literary personalities of the Victorian Era, not as antiques of academic interest, but as trumpet calls to a re-making of industrial society, to "the humanization of man in society." Carlyle's scorn of the idle and irresponsible rich coupled with his sympathy for the wretched poor led him to justify "the revolt of the enraged masses," but not to develop a faith in the ability of the average man for collective action.

While Carlyle found a solution to the condition in which the labor of the poor is habitually preyed upon by the luxury of the rich in an aristocracy of worthy heroes, his disciple Ruskin was led to promulgate a system of state socialism. Both feared democracy, confusing it with anarchy. The strength of both lies not in the deductions and remedies that were advanced, but in bold, effective delineation of social wrongs. The author has rendered a splendid service in an attractive way. E. S. B.

THE RATIONAL GOOD. By L. T. HOBHOUSE, University of London, Holt and Company, 1921, pp. xxii+237.

Professor Hobhouse points out in this volume the nature of rational ethical concepts from the sociological viewpoint. The rational

good is defined as a mode of life sustained by a harmony of feeling and producing a harmonious fulfilment of vital capacity. Its standards are those which liberate life in fullness and harmony, which cause all good things to be shared, and which advance the good of the individual to the extent that the good of the whole is advanced.

Social institutions are approved by the author, but protested against when as massive structures of human thinking they seem to acquire a value of their own which puts them above the life of individuals. Judged by philosophic standards Dr. Hobhouse has made a commendable contribution to social thought. E. S. B.

THE LABOR MOVEMENT. By FRANK TANNENBAUM. G. P. Putnam's Sons, 1921, pp. xvii+259.

This book which is dedicated to John Dewey and which contains a four-page publisher's note, criticizing the shortcomings of the treatise, discusses the labor movement as a phenomenon which has risen essentially within capitalism and as a result of capitalism's egotism and arbitrariness. The organization of labor is a revolutionary movement which when perfected will of itself and without consciously sought ends overthrow capitalism by evolutionary means. The labor movement will overcome capitalism in the way that capitalism triumphed over feudalism. The author's understanding of the labor movement will give this book a wide hearing, but he has not pointed out the need of socializing the labor movement, and has not indicated how labor in control, if not socialized, may exhibit the evils comparable to those which capitalism has manifested.

E. S. B.

THE SETTLEMENT IDEA. By ARTHUR C. HOLDEN. Macmillan Company, 1921, pp. xxvii+213.

After referring briefly to the history of social settlements and describing industrial communities in which settlements are located, Mr. Holden analyzes settlement activities, administration, and problems, showing how the social settlement is a project in democracy. The author holds that the settlement plays not merely a transitory role of helping the unfortunate members of society but rightly insists that the settlement movement is a transcendent and successful way of understanding life itself, social problems, and community processes. He succeeds in this attempt to make clear how the settlement idea should be understood by all citizens—and understood as a leading tool for securing social advance. E. S. B.

WHAT IS SOCIAL CASE WORK? By MARY RICHMOND. Russell Sage Foundation, 1922, pp. 268.

The author describes six "cases" in some detail, illustrating problems and methods of treatment, using the term case in the sense of the social situation and referring to the individual in need as a client. On the basis of these six cases, Miss Richmond analyzes several factors that are involved in case work, such as human interdependence, individual differences, and home conditions. Four "insights" are noted as being essential to case work, namely, into personality, into the nature of the social environment, into the direct action of mind, and into the indirect action of environment upon mind. The relation of case work to group work, social reform, and social research is shown. The author has produced a helpful and essentially scientific treatment of her theme. E. S. B.

THE HUMAN FACTOR IN BUSINESS. By B. SEEBOHM ROWNTREE. Longmans, Green, and Co., 1921, pp. ix+176.

After mentioning the fact that in one year in England, a total of 11,491,000 working days were lost through strikes and lock-outs, the author, a celebrated manufacturer, relates how the Cocoa Works, York, have been solving the labor-capital problem. The author recommends five methods: (1) guaranteeing workers earnings sufficient to maintain a reasonable standard of comfort; (2) shortening hours of work; (3) guaranteeing reasonable economic security during the whole working life and in old age; (4) providing good working conditions; and (5) giving to the workers a share in the control of industry. Throughout the description the author maintains a thoughtful, evolutionary, open-minded attitude.

THE EUGENIC PROSPECT. By C. W. SALEEBY. Dodd, Mead and Company, 1921, pp. 239.

In this book the author carries forward his standards of eugenics, especially his emphasis upon preventive eugenics, or his plea for protecting parenthood from the racial poisons, into a wide range of popular themes, such as, the beauty of health, the largest price of war, the coal-smoke curse, and our solar income. This popularization of eugenics which extends far beyond the field of scientific eugenics is dedicated to Anglo-American friendship and selects some of the better phases of American life as examples for English adoption in order that the dysgenic factors in English life may be overcome.

THE COMMUNITY. By EDWARD C. LINDEMAN, North Carolina College for Women, Association Press, 1921, pp. ix+222.

Community leadership and community organization are the two main themes of this book, in which protest is offered against control from the top or outside instead of control from within communities themselves. A keen understanding is shown of the social psychology of community movements, a good analysis is given of types of communities, and a helpful program is advanced for organizing communities.

SYMPATHY AND SYSTEM IN GIVING. By ELWOOD STREET. McClurg and Co., 1921, pp. 161.

The days of Lady Bountiful giving to her private poor are gone forever asserts the author. System is made the keynote of all giving, through agencies that have investigated and properly placed individual and social needs for help. The author combines happily the principles of business organization and social service in giving.

E. M. B.

WHITTIER SOCIAL CASE HISTORY MANUAL. By WILLIAMS, CLARK, COVERT, and BRYANT. Bureau of Juvenile Research, Whittier, California, 1921, pp. 98.

This pamphlet is a valuable guide for social workers interested in a scientific preparation of individual and family social case histories. It presents detailed methods for the analysis of cases, including three sample histories, which give data on each individual or three generations, showing by charts some of the effects of heredity. A. M. F.

HISTORY OF LABOR IN THE UNITED STATES. By JOHN R. COMMONS and associates. The Macmillan Company, 2 vols., xxv+623, xx+620, 1921.

These volumes are a reprint of the first edition that appeared in 1918. This work has established itself as a descriptive and authentic analysis of the labor movement in the United States. At no point do the authors stray from the voluminous source materials at their command in depicting the story of the evolution in the United States of the wage-earner and his attitudes.

Round Table Notes

Men cannot exist in their present numbers on the earth without world co-operation. *Graham Wallas.*

The creation of social intelligence and character in the individual is the heart of our problem. *Ellwood.*

We are all aggrieved by the illegal opulence of the profiteers, but we are all liable to the infection. *Rathenau.*

You might liken society to a party of men with lanterns making their way by night through an immeasurable forest. *Cooley.*

The rational good is not the good of the individual as an independent unit, it is the good of the whole of which he forms a part. *Hobhouse.*

Play is a mode of human behavior, either individual or collective, involving pleasurable activity of any kind not undertaken for the sake of a reward beyond itself. *Rainwater.*

No society can afford permanently to support a mass of idlers made up of the unemployed rich, those engaged in useless occupations, and the commonplace tramp, criminal, and pauper. *Dealey.*

Social case work consists of those processes which develop personality through adjustments consciously effected, individual by individual, between men and their social environment. *Mary E. Richmond.*

Democracy is not only government of the people, by the people, and for the people—but all of education, all of privilege, of wealth, of leisure, of culture; in short, all of life under God was meant to be of the people and growingly to be administered by the people. *Sherwood Eddy.*